WIENER STUDIEN ZUR TIBETOLOGIE UND BUDDHISMUSKUNDE
HEFT 16

CANDRAKĪRTI

TRIŚARAṆASAPTATI

THE SEPTUAGINT ON THE THREE REFUGES

EDITED, TRANSLATED AND ANNOTATED
BY

PER K. SORENSEN

ARBEITSKREIS FÜR TIBETISCHE UND BUDDHISTISCHE STUDIEN UNIVERSITÄT WIEN
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CONTENT



CANDRAKĪRTI

INTRODUCTION

One of the most prominent and outstanding figures within the Indian Madhyamaka tradition pertaining to the rigid, uncompromising school of Prāsaṅgika is ācārya Candrakīrti.

Due to the recent discovery of Bhavya's (AD 500 - 570) latest treatise *Madhyamakaratnapradīpa* (indited ca. 565), which carries substantial and conclusive implications for the relative chronology of some of the leading personages within Mādhyamika as well as Yogācāra branches of Buddhism, we are fortunately capable of readjusting his proximate *vixit* - at least as a temporary working hypothesis - to AD 530 - 600 [1)].

1. *Triśaraṇasaptati* (TŚS) - its authenticity.

Scrutinizing TŚS and its sources the following external as well as internal criteria may thus be established:

External criteria:

A. The colophons (*par byaṅ*) of all Tibetan recensions unanimously identify the author

1) For various narratives on Candrakīrti's *vita* cf. Dhivasekera, J (Ed.): *Encyclopaedia of Buddhism*, III, pp. 649-655. Colombo. For a brief discussion of Candrakīrti's authorship and date providing the plausible *terminus ante* and *post quem*

(*rtsom pa po*) as Zla ba grags pa. Translators: Mahāpaṇḍita Dīpaṃkaraśrījñāna (Atiśa) AD 980 - 1054 and Lotsāva Rin chen bzaṅ po AD 958 - 1055.

B. Testimonia provided by quotations in e.g. Bhavya's *Madhyamakaratnapradīpa*, the *Pañcaskandhaprakaraṇa* by Candrakīrti himself and Haribhadra's *Abhisamayālaṃkārālokā Prajñāpāramitā*, *vide infra*.

Internal criteria:

A. Numerous allusions to Nāgārjuna's MMK, RĀ, *Catuḥstava*, and, above all, the authors own *magnum opus* MA(Bhā).

B. Acquainted with the style of Candrakīrti - even in its Tibetan garb - and with his PP along with the usage of various distinct phrases characteristically and constantly employed by Candrakīrti, the authorship of TŚS can hardly be ascribed to anyone else but him.

C. Although not presenting a philosophical or scholastic theme in general the author is certainly well established in the renowned Mādhyamika tradition - cf. the notes.

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in the light of *Madhyamakaratnapradīpa*, a text, which has been the object of scrutiny for some years by Dr. Christian Lindtner and the present author, cf. Lindtner, Chr. *AO* 40 (1979) pp. 87 - 91. On the authenticity of the latter work, cf. also Lindtner, Chr. *Adversaria Buddhica*, *WZKS* 26 (1982) pp. 172 - 184.

In sum, the authorship ascribed to Candrakīrti seems highly plausible.

2. TŚS - Theme, genre and sources.

As may be deduced from its very title this small-length poem adresses itself to a much wider audience than most of his other independent works, predominantly his scholastic *Madhyamakāvatārabhāṣya* (MABhā) as well as his commentatorial writings i.e. his MMK-exegetical treatise *Prasannapadā* (PP), his *Śūnyatāsaptativṛtti* (ŚSV), *Yuktiṣaṣṭikavṛtti* (YṢV) and *Catuḥśatakaṭīkā* (CŚṬ) 2).

Nowhere, however, does the author explicitly reveal his *prayojana* - the propaedeutic scope of TŚS - yet, an analysis of the text clearly indicates his objective: a poetic introduction to lay-buddhists from the view-point of Mahāyāna. In fact, *Triśaraṇa* or *Triratna*, the Three Refuges or Three Jewels not only encompass the whole of Buddhism as such, but even constitute a convenient *summa* of this pivotal trinity also.

Though occasional polemics towards the other major tradition in Buddhism, Hīnayāna are met with, Candrakīrti has evidently adopted quite a conciliatory tone which may signal that TŚS may be viewed as an apologetic endeavour. In this respect it thus shares some genre-traits in common with parts of Nāgārjuna's didactic-apologetic poem *Ratnāvalī*.

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2) For these abbreviations and further reference, cf. Lindtner *AO* 40 (1979) pp. 88-89.

Candrakīrti's major sources for TŚS are naturally the basic treatises of Mādhyamika, mainly the writings of Nāgārjuna, such as his fundamental *Mūlamadhyamakakārikā* (MMK) (two stanzas TŚS 12-13 = MMK XV 1-2), the panegyrical hymns *Catuḥstava*, besides, as alluded above, *Ratnāvalī*.

In addition to these standard sources pertaining to the fold of his own, we may also count writings such as Vasubandhu's renowned *Abhidharmakośa*-(*bhāṣya*)(AK(Bhā)) among his sources of inspiration and reference.

In question of vestiges of the canonical tradition (*āgama*) testimonia are provided by e.g. the vast *Prajñāpāramitā*-literature and, as explicitly stated, the *Daśabhūmikasūtra*.

3. Synopsis

Albeit not displaying a strict, compositional coherence in all regards, the overall structure is nevertheless fairly consistent and systematic as may be gauged by the following synopsis.

The Tibetan *textus receptus* of TŚS, which comprises 68 strophes in all originally composed in *anuṣṭubh*, furnish us with a structure conveniently to be subsumed under the three headings, which constitute *Triśaraṇa*: *Buddha*, *Dharma* and *Saṃgha*.

	stanza
Prooemium: *Triśaraṇa*	1
[1. *śaraṇa*] *Buddha*	2 - 11
[2. *śaraṇa*] *Dharma*	12 - 21
Buddha	22 - 24
Dharma	25 - 28
[3. *śaraṇa*] *Saṃgha*	29 - 33
Triśaraṇa	34 - 35
Saṃgha	36 - 37
Dharma	38 - 39
Saṃgha	40 - 47
Buddha	48 - 49
Saṃgha	50 - 63
Buddha	64 - 67
Puṇyapariṇāmanā	68

4. Tibetan translation of TŚS

Apart from a few verses in sanskrit traced in Buddhist literature we unfortunately only possess a Tibetan version of TŚS.

TŚS is found included twice in the extant editions of the Tibetan bsTan-'gyur. Both recensions (A and B) appear each to be faithfully transmitted down through the editions of bsTan-'gyur and only a

very small number of *variae lectiones* within each recension can thus be noted. As a rule recension A has been adopted as the basic text. Whenever alternative readings from B are preferred as well as rejected, and whenever other readings may have been chosen for philological or philosophical reasons, these variant readings have all been duly noted in the *apparatus*.

S I G L A

N: sNar-thaṅ bsTan-'gyur

N(A)	A:	No. 3357	khi	279b3 - 282b1
N(B)	B:	No. 3469	gi	230b2 - 233b3

P: Peking bsTan-'gyur

P(A)	A:	No. 5366	khi	291a6 - 295a1
P(B)	B:	No. 5478	gi	242a2 - 245a5

D: sDe-dge bsTan-'gyur

D(A)	A:	No. 3971	gi	251a1 - 253b2
D(B)	B:	No. 4564	Jo bo'i chos chuṅ	202a1 - 204b1

C: Co-ne bsTan-'gyur

C(A)	A:	No. [190 (Vol. 133)]	gi	262a1 - 264b2
C(B)	B:	X X X X		

Text and translation

| TRIŚARAṆASAPTATI |

[(N 279b3)(P 291a6)(D 251a1)(C 262a1)]

rgya gar skad du | tri śa[1] ra ṇa sa pta[2] ti[3] |
bod skad du | gsum la skyabs su 'gro ba bdun cu pa |

'phags pa 'jam dpal gźon nur gyur pa la phyag 'tshal lo |

|1|

| dge bsñen gsum la skyabs 'gro ba |
| de ni sdom brgyad rtsa ba yin |
| saṅs rgyas de'i chos dge 'dun (P 291b) ni |
| thar pa 'dod pa rnams kyi skyabs |

|2|

| dus gsum lam las ṅes grol źiṅ |
| śes bya la ni blo rnam rgyas |
| rmoṅs pa'i zum pa bcom pas na |
| saṅs rgyas pad ma ltar rnam rgyas |

|3|

| thog mtha' med pa'i srid pa ru |
| ma rig gñid kyis log pa yi |
| 'gro la gaṅ gaṅ snaṅ de de |
| brtsun te rmi lam lta bur 'dod |

---

1) *śe* P(A) 2) *sapta* NDC (AB) 3) N(B) adds *ka*
1c *de'i* : *de* N(B)
2b *rnam* NPDC(A) *rgyas* NP(B)DC(A): *rnams* NP(B) *rgyal* NP(A)
3b *yi* : *yis* NP(DC)(B); 3d *te* NP(B): *de* P(A)

THE SEPTUAGINT ON THE THREE REFUGES

Homage to the Noble Mañjuśrī Kumārabhūta (* *nama āryamañjuśriye kumārabhūtāya*).

|1|

A lay-disciple's (*upāsaka*) resort to the Three [Refuges] ((*śaraṇa*) *trayagamana*)

is rooted in the eight obligations (*aṣṭasaṃvara*),

Buddha, his Law (*Dharma*) and the Congregation (*saṃgha*)

constitute a refugium (*śaraṇa*) to those seeking Liberation (*mumukṣūṇām*)

|2|

When safely beyond (*vinirmukta*) the orbit (*mārga*) of the three times (*traikālya*)

the intellect (*buddhi*) expanding (**vikaśita*) over [all] knowable [objects] [*jñeya*]

and [when] having overcome the closure (*unmeṣa, zum pa*) of ignorance (*moha*)

[a Bodhisattva-candidate eventually becomes] a Buddha unfolding (*vibuddha*) like a lotus (*padmavat*)

|3|

Whatever appears to the world (*jagat*),

which has been drowsing (*supta*) in [the sleep of] ignorance (*avidyā*(*nidrā*)),

- in [this empirical] existence without beginning and end (*anavarāgrabhava*) -

is stated [by Buddha] to be false (*mṛṣā*) and to resemble a dream (*svapna*)

|4|

| ma rig gñid ni rgyun chad ciṅ |
| yaṅ dag ye śes ṅes 'byuṅ bəs |
| gaṅ źig rnam sad de saṅs rgyas |
| skyes bu gñid saṅs ji bźin no |

|5|

| yaṅ dag de ñid ston mdzad ciṅ |
| mi mkhas sems can rtogs mdzad pas |
| des kyaṅ saṅs rgyas saṅs rgyas daṅ |
| de yaṅ saṅs rgyas daṅ mtshuṅs 'dod |

|6|

| ye śes bla na med pa yis |
| yaṅ na de ñid thugs chud pa'am |
| źi ba ñid kyis rtogs saṅs rgyas |
| de bas saṅs rgyas saṅs rgyas 'dod |

4c *rnam sad* : *rnams de* C(A); 4d *saṅs* : *sad* NP(B)
5a *yaṅ dag de ñid* : Themis *pro*: *de ñid yaṅ dag* ?
5b *pas* : *las* NP(B); 5c *des* : *das* C(A)

|4|

Those who have completely woken up (*viprabuddha*)
by discontinuing (**viccheda*) the sleep of ignorance (*avidyānidrā*)
and secured [liberation] by means of correct Gnosis (*saṃyagjñāna*)
are [denoted] Buddha[s] [Awaked Ones] like (*yathā*) a person aroused from sleep (*prabuddhapuruṣa*).

|5|

Because [he] has demonstrated (**deśaya-*) Reality (*tattva*) correctly
and [because he] has brought benighted (**avicakṣaṇa, avidvat*) persons (*sattva*) to enlightenment (*bodhaya-*)
precisely therefore is a Buddha [considered] a Buddha ['Enlightened One']
[but] even this [i.e. newly-enlightened person] too is maintained to be as a Buddha himself.

|6|

A Buddha is known (**budh-*) [to others] qua [perfections in]
[his] unsurpassed Gnosis (*anuttarajñāna*)
[his] comprehension (**avabudh-*, *adhigam-*) of Reality (*tattva*) or qua [his] tranquillity (*śāntatā*)
precisely therefore is Buddha considered a Buddha.

|7|

| saṅs rgyas kyi ni gzugs kyi sku |
| mtshan daṅ dpe byad dag gis 'bar |
| 'gro ba raṅ gi mos pa yi |
| dbaṅ gis sna tshogs skur 'dzin gaṅ |

|8|

| bsod nams tshogs ni tshad med las |
| 'khruṅs pa de ni (N 280a) rgyal ba'i sras |
| sa bcu la ni gnas rnams kyis |
| mthoṅ bar gyur na sku de yis |

|9|

| chos kyi rdzogs loṅs spyod 'di ni |
| rgyal sras rnams ni spyod pa yin |
| rgyal ba sku de la bźugs nas |
| bla med byaṅ chub thugs su chud |

7c *yi* : *yis* NP(DC) (B);
7d *gis* : *gi* NP(DC) (B); *skur* : *sku* N(B)
8d *na* NP(DC)(B): *pa* NPDC (A)

|7|

The form-body (*rūpakāya*) of the Buddha[s]
flashes with its [32] marks (*lakṣaṇa*) and [80] [minor] characteristics (*anuvyañjana*);
What is believed as a variegated body (*citrarūpa*)
by the world (*jagat*) under the influence of its own devotional attitude (*svādhimokṣavaśāt*).

|8|

That is born from an immeasurable collection of merit (*puṇyasaṃbhāra*):
When being observed by the Sons of the Victor (*jinaputra*)
abiding on the ten[th] stage[s] (*bhūmi*)
qua this body

|9|

[The Buddhas displaying] full enjoyment (*saṃbhoga*) of the Dharma
this [spectacle] is entertained by the Sons of the Victor;
When the Victors have assumed such a medium [i.e. Bliss-body (*saṃbhogakāya*)]
they attain (**saṃbodhana*) the unsurpassed enlightenment (*anuttarabodhi*).

|10|

| ye śes spros pa med pa gaṅ |
| śes bya skye med pa las byuṅ |
| saṅs rgyas rnams kyi chos sku de |
| ye śes tshogs las byuṅ ba yin |

|11|

| saṅs rgyas rnams kyi ma 'dres chos |
| khyad par 'phags pa bco brgyad daṅ |
| saṅs rgyas rnams kyi stobs sogs kyis |
| (P 292a) ye śes de ni yaṅ dag brgyan |

|12|

na saṃbhavaḥ svabhāvasya yuktaḥ pratyayahetubhiḥ |
hetupratyayasaṃbhūtaḥ svabhāvaḥ kṛtako bhavet ||

| ṅo bo ñid ni rgyu rkyen las |
| 'byuṅ bar 'gyur pa rigs min te |
| rgyu daṅ rkyen las byuṅ ba ni |
| raṅ bźin bcos ma yin par 'gyur |

10d *yin* P (B)DC(A(B)): *ni* N(AB)P(A)

11b *khyad par 'phags pa* NP(DC)(B): *stobs daṅ ldan pa* NPDC(A)

12b *bar 'gyur pa* : *ba yin par* NP(DC)(B)

|10|

The Gnosis (*jñāna*) bereft of thought-and-word [contructions] (*niṣprapañca*)

accrues from the non-production of the cognizable objects (*jñeya*) [of cognition]:

this is the Dharma-body (*dharmakāya*) of the Buddhas

produced from the collection of Gnosis (*jñānasaṃbhāra*).

|11|

This Gnosis [of the Victor] is perfectly embellished

by the eighteen (*aṣṭādaśa*) distinguished (**viśiṣṭa*)

characteristics unique (*āveṇikadharma*) to the Buddhas (*buddhānām*)

and [by] the [ten] powers (*bala*) etc. of the Buddhas (*buddhānām*).

|12|

It is not valid that own-being (*svabhāva*)

is produced from causes and conditions (*hetupratyaya*);

Produced from causes and conditions

own-being would be constructed (*kṛtaka*).

|13|

svabhāvaḥ kṛtako nāma bhaviṣyati punaḥ katham |
akṛtrimaḥ svabhāvo hi nirapekṣaḥ paratra ca ||

| ṅo bo ñid kyi bcos ma ru |
| ji ltar yaṅ (C 262b) ni 'gyur pa yin |
| bcos (D 251b) ma ma yin ṅo bo ni |
| gźan la bltos pa yod ma yin |

|14|

| chos rnams ñid kyi ṅo bo ni |
| thams cad yod pa ma yin te |
| de phyir skad cig gcig gis ni |
| bde gśegs thams cad mkhyen par 'dod |

|15|

| ma rig ñon moṅs can byas rtog |
| raṅ gi ṅo bo sgro btags 'dod |
| byis pa rnams kyi 'khor ba'i rgyu |
| de rtog gyur pa log śes yin |

15a *rig* : *rtogs* N(B);
15b *raṅ gi* : *gaṅ gis* NP(DC)(B);
15d *rtog* : *rtogs* NPDC(A);

|13|

How could own-being in any possible way
be constructed !
[By definition]: An unconstructed (*akṛtrima*)
[i.e. genuine] own-being (*svabhāva*)
is *eo ipso* (*hi*) independent (*nirapekṣa*) of
anything else.

|14|

The proper nature of any norm of
existence (*dharmāṇām*)
does not exist as a [homogeneous] whole
(*thams cad*, **sarva*);
Consequently (*tasmāt*, *ataḥ*) Sugata is
maintained
to [attain the status of] being Omniscient
(*sarvajña*) instantaneously (**ekakṣaṇeṇa*).

|15|

Conceptual construction (**kḷp-*) produced (*kṛta*)
[from] ignorance (*avidyā*) [still]
passion-afflicted (*kliṣṭa*)
postulates [by function] an [unfounded]
dedication (*samāropa*) of own-being (*svabhāva*)
[to any phenomena]
the conceptual construction (**kalpita*) of this
- the cause of migration (*saṃsāra*)
of fools (*bālānām*) -
is [in fact] false knowledge (*mithyājñāna*).

|16|

| ma rig ñon moṅs med yod pas |
| rnam pa kun mkhyen spaṅs pa ñid |
| slob ma raṅ saṅs rgyas dag gi |
| byaṅ chub dṅos po med pa yin |

|17|

| rgyal bas dṅos po de rnams ni |
| gzugs brñan daṅ yaṅ 'dra mkhyen pas |
| gñis med ye śes ma rig zad |
| śes bya skye med par rab phye |

|18|

| de bas de ni cuṅ zad kyaṅ |
| mi mkhyen ci yaṅ ston mi mdzad |
| saṅs rgyas nam mkha' ji bźin du |
| de ltar chos ñid la rab bźugs |

16c *gi* NP(DC)(B) : *gis* NPDC(A);
17a *bas* : *ba* P(A); 17d *par* : *pas* NPDC(B)

|16|

An ignorance (*avidyā*) [though] bereft of [any] passion-affliction (*akliṣṭa*)

is [anyway conducive to] a total opposition to the Omni-modal Gnosis (*sarvākārajñatā*);

The [two forms of] enlightenment (*bodhi*) of Disciples (*śaikṣa* i.e. Śrāvaka) and Solitary Buddhas (Pratyekabuddha)

is sheer non-entity (*abhāva*).

|17|

The Victors [indeed] comprehend that these [empirical] entities (*ime bhāvāḥ*)

are but [intrinsically inexistent] like reflections (*pratibimbavat*)

inasmuch as they discern (**pravicaya-*) the coqnizable (*jñeya*) to be [[onto]logically] unproduced (*anutpanna*)

[acquired] qua [their] non-dual Gnosis (*advayajñāna*) exempted from ignorance (*avidyākṣīṇa*).

|18|

So [in fact] they [i.e. the Victors] neither comprehend anything

nor teach anyone anything.

Analogously to (*yathā*) space (*ākāśa*) [i.e. being empty]

the Buddha thus (*tathā*) is firmly established (**praviś-*) in the true nature of things (*dharmatā*) [i.e. emptiness].

|19|

| yid bźin nor bu ci yaṅ ni |
| mi 'byed rtog pa med na yaṅ |
| 'gro ba'i bsam pa ji bźin du |
| tshim par byed pa yin par bśad |

|20|

| rdzogs saṅs thugs kyi rin chen ni |
| raṅ gi mos bźin dgoṅs mdzad pas |
| 'gro ba'i bya ba de daṅ ni |
| de bźin mdzad par go ba yin |

|21|

| de yi phyir na 'phags (N 280b) pa rnams |
| bsam mi khyab pa'i rkyen las 'khruṅs |
| yid bźin nor bu'i bya ba ni |
| mthoṅ la 'thad pa yod ma yin |

19b *rtog* : *rtogs* DC(A)

20a *thugs* : *rgyas* P(A); 20c *de daṅ ni* : *byed pa la* NP(DC)(B)

21a *yi* : *ñid* NP(DC)(B)

|19|

Albeit [the fabulous wonder-working of] a
Wish-Granting-Gem (*cintāmaṇi*) in no way
[permits] any discerning analysis (*'byed*, **ci-*)
and rationalization (*kḷp-*)
yet, in compliance with (*yathā*)
mundane addictions (*jagadāśaya*),
it is [universally] declared to yield
satisfaction.

|20|

[Analogously] the Jewel of the Perfect
Buddha's [Enlightenment-]Mind
(**saṃbuddha[bodhi]cittaratna*),
deemed in respect to personal aspirations
(*svādhimukti*),
is [in fact] understood to function quite
similar to conventional practice (*jagatkriyā*).

|21|

Therefore, the Noble Ones [Āryāḥ, Buddhas]
are bred from conditions beyond the range
of conception (*acintyapratyaya*);
The *modus operandi* (*kriyā*) of a
Wish-Granting-Gem
is beyond the scope of
empirical verification (**anupapatti*)
[though providing a] spectacular display.

|22|

| chos rnams (P 292b) dṅos med ñid la ni |
| blo gnas saṅs rgyas yin par bśad |
| 'og min gźal yas khaṅ du ni |
| yaṅ dag mṅon sum yin par 'dod |

|23|

| saṅs rgyas rtog pa mi mṅa' ba'i |
| gzugs kyi skur ni yaṅ dag 'byuṅ |
| sprul pa'i skus ni sa steṅ du'aṅ |
| yaṅ dag byaṅ chub ston par mdzad |

|24|

| thub dbaṅ rnams kyi sku gsum ste |
| chos daṅ loṅs spyod rdzogs sprul pa |
| mdor bsdus nas ni bśad pa 'di |
| gus pas blo la bźag par gyis |

22d *yin* : *mdzad* NP(DC)(B)*recte sākṣāt kṛ-* ?
23a *rtog* : *rtogs* DC(A), *rtag* NP(DC)(B); *mi mṅa' ba'i* : *mṅa' ba yi* DC(A)
23b *skur* : *sku* N(B); 23c *steṅ du* : *steṅs su* NP(DC)(B)

|22|

It is declared that Buddha[-status] is attained
when the intellect (*buddhi*) resides (*sthā-*) in the unsubstantiality (*abhāvatva*) of [any] phenomena (*dharmāṇām*);
In reality (*yaṅ dag*, **tathya*, *tattvataḥ*), [enlightenment] is maintained
to become manifest (*pratyakṣa*, *sākṣāt*) in the divine mansion (*vimāna*) of Akaniṣṭha.

|23|

[There, i.e. Akaniṣṭha] a Buddha has become truly manifest (*saṃbhūta*)
in a form-body (*rūpakāya*) which allows no conceptualization (**kḷp-*);
[Besides, a Buddha] also displays (*darśayati*) his perfect enlightenment (*saṃbodhi*)
on [this] earth (**pṛthivī*) qua his transformation-body (*nirmāṇakāya*).

|24|

The Principal among the Anchorites (*Munīndra*) [is equipped with] three bodies (*trikāya*):
Absolute[-body] (*dharma*[*kāya*]), Felicity[-body] (*saṃbhoga*[*kāya*]) and Transformation[-body] (*nirmāṇa*[*kāya*]);
Kindly treasure devoutly (*bhāktyā*)
this epitomized exposition in [your] memory !

|25|

| sṅon med pa las slar byuṅ źiṅ |
| byuṅ nas kyaṅ ni yaṅ dag med |
| raṅ gi ṅo bo 'dzin pas chos |
| don dam par ni mi brjod do |

|26|

| gaṅ źig rmi lam sgyu ma daṅ |
| chu zla lta bur bslu byed pa |
| skye sogs daṅ ldan de spaṅ bya'i |
| chos spaṅ bar ni rigs ma yin |

|27|

| dus gsum du yaṅ dṅos gcig (D 252a) phyir |
| ṅo bo ñid kyis rtag tu (C 263a) 'byuṅ |
| rga ši dag las grol ba ñid |
| chos rnams kyi ni chos šes bšad |

25d *brjod* : *rjod* P(A)

26b *bslu* NP(DC)(B): *slu* NPDC (A); 26c *skye* NP(DC)(B): *skyes* NPDC(A)

|25|

[We] repudiate [the existence of] any norm of existence ultimately (*paramārthataḥ*)

[according to its orthodox definition:] because it retains its proper nature (*svabhāvagrahaṇāt*);

[However, any phenomenon undergoes empirically a transformation:] From previous non-existence (*apurvāt*) [any *dharma*] reappears (**punarutpad-*)

and, again (*punar*), having existed (**bhūtvā*) [it] disappears (**asaṃbhāva*).

|26|

[On the other hand] it is [conventionally] unfounded (*na yukta*) to reject (**prahā-*)

this [composite (*saṃskṛta*)] norm of existence (*dharma*) - subjected to production (*utpāda*) etc. -

[though ultimately] it is rejectable (*prahātavya*), [since] being delusive (**visaṃvādaka*, **muṣ-*)

as a dream (*svapna*), illusion (*māyā*) or a moon in the water ([*u*]*dakacandra*).

|27|

[A norm of existence] always (*nityam, sadā*) appears perforce of its proper nature (*svabhāvena, svarūpeṇa*)

by staying unique (**ekībhāva*, **ekavastu*) even throughout the three times (**kālatraye 'pi, adhvatraye 'pi*):

the Dharma-knowledge (*dharmajñāna*) of any phenomena (*dharmāṇām*)

is defined as the very liberation (*vimukti*) from old age and death (*jarāmaraṇa*).

|28|

| zad daṅ chags bral mya ṅan 'das |
| 'gog daṅ stoṅ pa ñid źi ba |
| de bźin ñid kyaṅ chos rnams kyi |
| raṅ gi ṅo bo de ñid bśad |

|29|

| lam gaṅ mya ṅan 'das 'gro ba |
| thub pa rnams kyis yaṅ dag gsuṅs |
| de yi rgyud las skyes gyur pas |
| des ni mṅon sum dag tu gzigs |

|30|

| 'phags pa'i bden pa rnam pa bźi |
| rtogs te śes nas dad gyur pas |
| skyes bu gaṅ zag zuṅ brgyad po |
| mi phyed dge 'dun źes bśad do |

28c *kyi* P(B), *gi* N(B), *kyis* NPDC(A);
28d *raṅ* : *gaṅ* NP(DC)(B)
30c *zuṅ* : *ya* NP(DC)(B)

|28|

Elimination (*kṣaya*), dispassion (*virāga*), extinction (*nirvāṇa*),

cessation (*nirodha*), emptiness (*śūnyatā*), tranquillity (*śānta*[*tā*])

and thusness (*tathatā*) too are [all] explained

to pinpoint the very Reality (*tattva*) and proper nature (*svabhāva, svarūpa*) of all phenomena (*dharmāṇām*).

|29|

The path which leads to extinction (*nirvāṇa*)

has thoroughly been explained by the Anchorites (*Muni*);

[those candidates who] are bred from the 'series' of him (**tatsaṃtānasamudbhava*, °-*ja*-)

they [gradually] start to envisage Reality directly (*pratyakṣa, sākṣāt*).

|30|

Comprehending ([*abhi*]*samaya*) the Four kinds (*ākāra*) of Noble Truths (*catvāry āryasatyāni*)

[the candidate gradually] becomes endowed with a comprehension-based faith (*avetyaprasāda*);

the eight dignified individuals (*aṣṭāu puruṣapudgalāḥ*) in [four] pairs (*zuṅ*, **yuga*) [of two]

are explained to constitute a so-called 'indivisible congregation' (*abhedyasaṃgha*).

|31|

| ñon moṅs gźom phyir slob pas na |
| gaṅ zag bdun ni slob pa yin |
| ñes pa ma lus zad pa'i phyir |
| brgyad pa mi (P 293a) slob par bśad |

|32|

| de rnams 'bras bur gnas pa bźi |
| bźi ni źugs pa po yin la |
| ston pa'i slob ma'i tshogs 'di ni |
| grol daṅ grol ba'i lam la gnas |

|33|

buddhadharmau tathā saṃgho mārakoṭiśatair api |
bhettuṃ na śakyate yasmāt tasmāt saṃgho 'bhidhīyate ||

| saṅs rgyas chos daṅ dge 'dun ni |
| bdud rnams bye ba brgya yis kyaṅ |
| gaṅ phyir dbye bar mi nus pa |
| de phyir dge 'dun źes bśad do |

|31|

The seven [first types] of individuals (*pudgala*) are [denoted] 'disciples' (*śaikṣa*)

since they [are being] taught (**śikṣ-*) with the aim of eliminating the passions (*kleśanihānāya*);

The eighth (*astama*) [type i.e. Arhat however] is denoted 'non-disciple' (*aśaiksa*)

since [this saint] has totally eradicated all defects (*aśeṣadoṣakṣayāt*).

|32|

These [eight dignified types of individuals (*aṣṭav āryapudgalāḥ*)] are [respectively divided into] four candidates (*catvāraḥ pratipannakāḥ*)

and four fruit-residents (*catvāraḥ phalasthāḥ*);

This group, the teacher (*śastṛ*, i.e. Arhat) and pupils (*śiṣya*, i.e. Śrāvaka),

are [respectively] liberated (*mukta*) or residents on the path to liberation (**[vi]muktimārge sthita*).

|33|

Since even a [host of a] billion Māra-devils

are incapable of [creating a] schism within

Buddha, his Law and the Community,

therefore it is called 'Community'.

|34|

| thub dbaṅ (N 281a) gi ni sku gsum daṅ |
| mya ṅan 'das daṅ gaṅ zag brgyad |
| sdom brtson bcas la mos pa yis |
| gəṅ źig gsum la skyabs 'gro ba |

|35|

| dge bsñen du ni dam bcas pas |
| skyabs ni gsum po bsruṅ bar bya |
| mu stegs kun la gus pa yis |
| mchod daṅ phyag 'tshal mi bya'o |

|36|

| rten gyi dam pa blaṅs nas ni |
| slar yaṅ dman la brten gyur na |
| ñes byas phyogs la gnas pa'i phyir |
| de ni dam pa'i bźad gad 'gyur |

34a *gi* : *gis* NP(DC)(B)

35a *bcas pas* : *'cha' bas* NP(DC)(B); 35d *'tshal* : *btsal* NP(DC)(B)

|34|

Whoever seeks the Triple Refuge
(*śaraṇatrayaṃ yāti*)
endowed with zealous devotion (*adhimuktyā*)
towards
the three media (*trikāya*) of the Principal
among the Anchorites (*Munīndra*),
[towards] extinction (*nirvāna*), the eight
[dignified] personages (*pudgala*)
along with Ascetics (*yati*)

|35|

[He] should [perpetually] safeguard (**rakṣet*)
the Three Refuges
after having vowed (*pratijñā-*) to become a
lay-disciple (*upāsaka*);
[However,] one should neither pay tribute to
(*namas kṛ-*) nor honour (*pūj-*)
reverently (*bhaktyā*) all [the non-Buddhist]
Heretics (*tīrthika*).

|36|

If [the candidate], once having embraced
(**gṛhītvā*) the best (*sat*) of
supports (*āśraya*) [Mahāyāna],
[should] again (*punar api*) resort to the
inferior (*hīna*) [vehicle (*yāna*)],
[then] this [act of desertion] will [only]
make [him] the laughing-stock
(**hāsyaṃ yā-*) of the Best
(**sataḥ*) [i.e. Bodhisattva],
because [he] has resorted (*sthā-*) to a
position (*pakṣa*) of misconduct (*duṣkṛta*).

|37|

| gaṅ źig 'phags lam ma skyes pa'i |
| byis rmoṅs so so'i skye bo dag |
| de ni slob daṅ mi slob pa |
| min źes bstan bcos las bśad do |

|38|

| ji ltar 'khor lo la sogs pa |
| ñer bzuṅ śiṅ rtar btags pa ni |
| raṅ daṅ gźan du rnam dpyad pas |
| rnam pa kun tu mi dmigs so |

|39|

| de bźin phuṅ po nas brtsams te |
| sems can du ni btags pa yaṅ |
| raṅ daṅ gźan du rnam dpyad pas |
| ci nas kyaṅ ni dmigs mi 'gyur |

38b *śiṅ rtar* NP(DC)(B): *'khor lor* NPDC(A); 38c *raṅ daṅ* NP(DC)(B): *yaṅ dag* NPDC(A);

39c *raṅ daṅ ego* : *yaṅ dag* NPDC (AB); *rnam dpyad* NP(DC) (B) : *dpyad byas* NPDC(A)

|37|

In the scholastic scripture (*śāstra*)
it is maintained that

those ignorant (**mūḍha*) profane people
((*bāla*)*pṛthagjana*)

who have not been bred on the noble path
(*āryamārga*),

can neither be called 'disciples nor
non-disciples' (*naśaikṣāśaikṣa*).

|38|

Just as (*yathā*) [conventionally (*vyavahārataḥ*)]
the conception-designation (*prajñapti*)
of a cart (*ratha*)

[only makes sense] in relation to (*upādāya*)
[its formative constituents (*aṅga*)]
[such as] wheels (*cakra*) etc.

[yet][the cart] can [actually (*tattvataḥ*)]
in no way (*sarvathā*) be perceived
(**nopalabhyate*)

when being examined (**vicāryamāṇa*, *vicāraṇa*)
whether to be identical or different
[from its constituents].

|39|

Thus (*tathā*) the conception-designation
(*prajñapti*) of an individual
(*sattva*) also (*api*)

[only makes sense] in relation to (*upādāya*)
[its formative constituents]
the [five] aggregates
(*skandha*)

[yet this individual] is [actually (*tattvataḥ*)]
in no way perceived (**yathā nopalabhyate*)

when being examined (**vicāryamāṇa*, *vicāraṇa*)
whether to be identical or different
[from its constituents].

|40|

| de 'dir thar pa'i cha nas ni |
| brtsams te rtag tu dge ba la |
| ñan thos ñid phyir 'bad na ni |
| rim gyis (D 252b) ñan thos ñid du 'gyur |

|41|

| (C 263b) gaṅ źig raṅ byuṅ ye śes 'dod |
| raṅ (P 293b) rgyal byaṅ chub don gñer bas |
| rtsom pa de yaṅ raṅ rgyal gyi |
| byaṅ chub kho na ṅes 'thob bo |

|42|

| raṅ don la gźol 'di dag ni |
| sñiṅ rje chen po daṅ bral bas |
| raṅ rgyal rgyal ba'i gsuṅ las skyes |
| theg pa chen por mi bsṅags so |

40c *ñid* : *'di* DC(A)

41c *rtsom pa* NP(DC)(B) : *rtsol ba* NPDC(A) **vyāyāma* ?

41d *ṅes* NP(A) : *des* NP(B)DC(A(B));

42c *skyes* : *skye* NP(DC)(B)

|40|

In case such [a Hīnayānic candidate] sets out
by perpetually striving ((*pra*)*yatna*)

[to ensure] wholesome merits (*kuśala*)
with the aim of [attaining]
disciple-hood (*śrāvakatva*)

in this life deemed as a share of liberation
(*mokṣabhāga*),

[then this candidate] gradually (*kramena*)
will [secure] status of
a disciple (*śrāvakatva*).

|41|

Any [candidate] desirous (**abhilāṣin*, **iṣ*-) of
[attaining] the Autogenous Gnosis
(*svayaṃbhū-jñāna*),

who has set out (**ārambha*) questing for
Enlightenment of the Solitary Buddha
(**pratyekabodhyarthin*, *°-*prārthanā*-),

he, too (*api*), shall evidently (*eva*) secure

the Enlightenment of the Solitary Buddha
(*pratyekabodhi*).

|42|

These [Solitary Victors], being inclined
towards their own objectives
(*svārthaparāyaṇa*),

are bereft of Great Compassion
(*mahākaruṇā* ,°-*kṛpā*)

[wherefore these] Solitary Victors,
bred from the apothegms of the [perfect]
Victor (*jina*(*pra*)*vacanaja*-),

have not been lauded (*praśaṃs*-) in Mahāyāna.

|43|

| rgyal ba'i yon tan mtha' yas pa |
| theg pa che las gsuṅs pa daṅ |
| byaṅ chub sems dpa'i mthu thos nas |
| des ni snod ñid 'gyur ba yin |

|44|

| des ni theg pa chen po'i śiṅ |
| ma lus raṅ gi las gyis bsregs |
| byaṅ chub sems dpa' naṅ du ni |
| skyes bu dbul po lta bur gnas |

|45|

labdhvā bodhidvayaṃ hy ete bhavād uttrastamānasāḥ |
bhavanty āyuḥkṣayāt tuṣṭāḥ prāptanirvāṇasaṃjñinaḥ ||

| 'di dag srid pas skrag pa yi |
| yid kyis byaṅ chub gñis thob pa |
| tshe zad par ni dgar 'gyur źiṅ |
| mya ṅan 'das thob 'du śes can |

43a *pa* : *pas* NP(DC)(B)

44a *des* NP(AB)(DC(B)) : *de* CD(A); 44b *las gyis* PDC(A): *lam gyis* NP(DC)(B), *gyi* N(A)

|43|

Having heard (*śrutvā*) about the might (*prabhāva*) of a Bodhisattva,

the limitless qualities (*anantaguṇa*) of the Victors

[as] promulgated (*ukta*) in the Mahāyāna[-scripture],

[then] this [Hīnayāna-candidate] certainly would become a [fit] recipient (**bhājanatva bhū-*).

|44|

[But in vain!] This [Hīnayāna-candidate] has consumed (**dagdha*) the [vigorous] Mahāyāna-tree

by all [his] egoistic actions (*aśeṣasvakarman*);

Amidst (**antari*) Bodhisattvas

[he would certainly] make a poor figure (*dāridrapuruṣavat*).

|45|

Having secured the twofold Enlightenment (*bodhidvaya*) [resp. of Śrāvaka and Pratyekabuddha],

these [Hīnayāna-candidates], whose minds are appalled at existence (*bhava*),

remain content with the expiration of [their] life (*āyuḥkṣaya*)

imbued with the idea that they have secured [themselves] Extinction (*nirvāṇa*).

|46|

na teṣām asti nirvāṇaṃ kiṃ tu janma bhavatraye |
dhātau na vidyate teṣāṃ te 'pi tiṣṭhanty anāsrave ||

| de la mya ṅan 'das yod min |
| 'on kyaṅ srid gsum skye ba ni |
| de dag la yaṅ med mod kyi |
| (N 281b) zag pa med pa'i dbyiṅs na 'khod |

|47|

akliṣṭājñānahānāya paścād buddhaiḥ prabodhitāḥ |
saṃbhṛtya bodhisaṃbhārāṃs te 'pi syur lokanāyakāḥ ||

| mi śes ñon moṅs min spaṅ phyir |
| phyis ni saṅs rgyas kyis bskul bas |
| byaṅ chub kyi ni tshogs bsags nas |
| de yaṅ 'jig rten 'dren par 'gyur |

|48|

| 'khor los sgyur ba rgyal po yi |
| mtshan gyis yaṅ dag brgyan pa la |
| blo daṅ ldan yaṅ blon po yis |
| rgyal po lta bur mtho bar mthoṅ |

46b *skye ba* : *skyes pa* P(A); 46c *med mod kyi* : *yod min gyi* NP(DC)(B); 46d *'khod* : *'khor* N(B)P(A)

47b *prabodhitāḥ* T **sad gyur*; *lege pracoditāḥ ex coniectura* T ?

48b *gyis* : *gyi* P(A); 48c *yaṅ* : *pa'aṅ* N(B)P(A)

|46|

[But alas] Extinction they do not possess [in reality];

Although [re]birth (*janma*) in the three spheres (*bhavatraya*)

dces not exist for them,

they nevertheless sojourn in the state bereft of impurity (*anāsravadhātu*).

|47|

Subsequently, when awaked/urged by the Buddhas

with the aim to eliminate the nescience bereft of passion-affliction (*akliṣṭājñāna*)

they may even become World-Guides (*lokanāyaka*),

[once] having accumulated the [two] equipments [conducive] to Enlightenment.

|48|

[The Perfect Buddha being] well adorned (*samalaṃkṛta*) with the insignia (*lakṣaṇa*)

of a Wheel-revolving King (*cakravartin*)

is [also] esteemed as highly [by] the wise (*dhī-°*, *matimat*) [Bodhisattva]

as a minister's (*amātya*) [esteem] for [his] king.

|49|

| ñan thos raṅ saṅs rgyas dag gis |
| rdzogs saṅs rgyas kyi rigs byuṅ ba'i |
| byaṅ chub sems dpa' blo ldan yaṅ |
| thub pa'i dbaṅ po lta bur mthoṅ |

|50|

| byaṅ chub sems ni legs bskyed pa'i |
| sdom brtson mchil lham khur ba la |
| byaṅ chub sems sogs la gus pas |
| dgra bcom pa yis (P 294a) mchod par bśags |

|51|

| śā ri'i luṅ las dgra bcom pas |
| byaṅ chub sems dpa' phyag byas ñid |
| 'di dag dkon mchog gsum gźan min |
| saṅs rgyas khoṅs su gtogs par 'dod |

49b *rigs* : *gigs* P(A)

50b *brtson* : *bcu ni* N(B), *mchil* : *mchis* N(B), *la* : *las* P(A); 50d *mchod par bśags* NP(DC)(B) : *bzlog par bśad* NPDC(A);

51a *śā* : *śar* NP(DC)(B); 51b *byas* : *'tshal* NP(DC)(B)

|49|

[Just so] the disciples and the Solitary Buddhas,

[should] also esteem the wise Bodhisattva,

bred in the family of the Perfect Buddha (*saṃbuddhakula*),

as [highly as] the Principal among the Anchorites (*Munīndra*).

|50|

An ascetic (*yati*), who has successfully generated (**sūtpanna*) [his] mind [towards] Enlightenment [*bodhicitta*],

- while wearing (**bhṛ-*) [his] sandals (**upānaḥ*) [during his peregrination] -

is said to be worthy the respect of a Saint (Arhat)

inasmuch as [he] respects the mental [resolution] for Enlightenment (*bodhicitta*).

|51|

In the scripture (*āgama*) of Śāri[putra] [it is maintained that]

Arhats [should] pay [their due] respect (*namas kṛta*) to Bodhisattvas;

[By this gesture] these [Arhats] are not at variance (*ananya*) with the Three Jewels,

[on the contrary they] are [even] maintained (*mata*) to be included (*antargata*) in the Buddha [category].

|52|

| ji ltar dgra bcom zad ye śes |
| sa bdun sṅon du 'gro ba can |
| de bźin rdzogs saṅs rgyas ye śes |
| sa bcu sṅon du 'gro ba yin |

|53|

| 'di ni gcig pu mi 'gro yi |
| sa bcu po ni spyod byed de |
| gaṅ phyir pha rol phyin pa bcus |
| sa de rnams la rdzogs par byed |

|54|

| 'bras bur gnas daṅ (D 253a) źugs pa ni |
| 'phags pa'i lam gyis rab phye ba'i |
| slob pa rnams kyi sa bdun ni |
| (C 264a) mṅon pa'i chos las ji skad bśad |

52b *sṅon* : *mṅon* NP(A)

53a *yi* : *yis* N(B)P(A); 53b *ni* : *'di* NP(DC); *de* : *do* N(B); 53c *bcus* : *bcu* N(B);

54a *źugs* : *thugs* C(A)

|52|

Just as (*yathā*) [the attainment of]
the Gnosis of extinction (*kṣayajñāna*)
of an Arhat

is preceded by the ascent (*-*pūrvin, -pūrvaka*)
[through] the seven stages [by a Śrāvaka],

thus (*tathā*) [the attainment of] the Gnosis
of the Perfect Buddha

is preceded by the ascent (*-*pūrvin, -pūrvaka*)
[through] ten stages (*daśabhūmi*)
[by a Bodhisattva].

|53|

This [Bodhisattva] traverses (**cāraya-*)
the ten [progressive] stages (*daśabhūmi*)

which is not a solitary walk (**ekākin gam-*);

Consequently (*yasmāt, yatah*) he brings
[all] these [ten] stages to fulfilment
(**upasampad-, niṣpad-*)

qua the ten perfections (*daśapāramitā*).

|54|

Just as (*yathā*) the candidates (*pratipannakāh*)
and fruit-residents (*phalasthāḥ*),

[constituting] the seven stages (*sapta bhumayaḥ*)
of the disciples (*śaikṣāṇām*)

[and] distributed (**pra[vi]cita, prabinna*)
along the Noble Path (*āryamārga*),

have been explained in Abhidharma,

|55|

| de bźin sde snod rgyas pa las |
| sa bcu'i bsṅags pa brjod pa yin |
| thams cad 'phags lam bdag ñid can |
| de bas 'phags min ji ltar 'gyur |

|56|

| ñan thos rnams kyi dbaṅ mdzad nas |
| sde snod gsum du 'dod pa yin |
| byaṅ chub sems dpa'i gnas skabs kyi |
| ṅes pa der ni yod ma yin |

|57|

| 'phags pa nub kyi rir bśad daṅ |
| śar gyi ri pa'i ñan thos kyis |
| byaṅ chub sems dpa'i dbaṅ byas pa |
| sde snod bdun du bśad pa yin |

55d *bas* : *las* NPDC(A)
57a *rir* : *riṅ* N(B)

|55|

Thus (*tathā*) praise (**praśaṃsā*) of
of the stages (*dasábhūmi*)

is expressed in the basket (*piṭaka*) of the
extensive (*vaipulya*)[sutras];

[As] everything [expressed in these
scriptures] is endowed with the nature of
the Noble Path (*āryamārgātmaka*)

how (*katham*) then (*ataḥ*) could
[Mahāyāna-sūtras be denoted]
un-Noble (*anārya*) !

|56|

According to (*adhikṛtya*) the Śrāvakas

three baskets (*tripiṭaka*) are maintained
[to exist];

[But] in this [Hīnayāna-code] the stage[s]
(*avasthā*)

of a Bodhisattva is not found to be
ascertained (**niyata*).

|57|

The advocates of Aparaśaila and

the Śrāvakas of Pūrvaśaila

maintain [the existence of] seven baskets
(*saptapiṭaka*)

authorizing (**adhikṛta, adhikāra*) a Bodhisattva:

|58|

| byaṅ chub sems dpa'i sde snod daṅ |
| de bžin rig 'dzin žes bya daṅ |
| mdo sde chos mṅon 'dul ba daṅ |
| (N 282a) rgyas daṅ de bžin skyes pa'i rabs |

|59|

| de ltar sde snod bdun po ni |
| luṅ ni gñis las bstan pa yin |
| gal te de ni tshad min 'gyur |
| des ni dgra bcom spaṅs pa ñid |

|60|

| (P 294b) šes bya mtha' yas dbaṅ gis na |
| 'khor ba na ni skad cig yod |
| gal te re re'i dbye bas riṅ |
| de bžin 'di yaṅ srid mtshuṅs 'gyur |

59c *gal te* : *gaṅ la* DC(A) *recte yasya* ?, *de* : *'di* NP(DC)(B), *'gyur* : *gyur* DC(A);
59d *des* : *de* NP(A);
60a *na* : *ni* NP(DC)(B); 60c *riṅ* NP(DC)(B): *raṅ* NPDC(A)

|58|

The basket of a Bodhisattva as well as (*tathā*)
the so-called [basket of] 'Science-masters' (*vidyādhara*),
[the baskets of] Sermons (*sūtranta*), Dogmatism (*abhidharma*) and Discipline (*vinaya*),
[the basket of] Extensive (*vaipulya*) [Sūtras] as well as (*tathā*) Birth-stories (*jātaka*).

|59|

Such are the seven baskets;
The authoritative tradition (*āgama*) are taught from both [codes];
If [however] this [Mahāyāna-collection] is discredited authority (**aprāmaṇyaṃ bhū-*) [by Hīnayāna]
then certainly (*eva*) an Arhat would be lost.

|60|

By mastering the limitless (*ananta*) [number of] knowable [objects] (*jñeya*)
[a Bodhisattva merely] sojourns a moment (*kṣaṇa*) in the round of rebirths (*saṃsāra*);
If [existence (*bhava*) may seem] long (*dīrgha*) when distinguishing (*bhedāt*) each (*ekaika*) [succeeding moment]
then even (*api*) this [moment] is tantamount (*sama*) to an existence (*bhava*) [for a Bodhisattva anyway].

|61|

| bya ba rgya chen byed pa'i phyir |
| srid pa riṅ sñam mi sems so |
| bsod nams ye śes stobs kyis ni |
| lus sems sdug bsṅal gyis mi non |

|62|

| de bas rnam pa thams cad du |
| byaṅ chub sems dpa' smad mi bya |
| khams gsum par gtogs ñon moṅs zad |
| byaṅ chub kyi snod gyur ñid |

|63|

| phuṅ po khams daṅ skye mched rnams |
| gzugs brñan mtshuṅs par mthoṅ bas na |
| ñan thos raṅ saṅs rgyas dag gis |
| stoṅ ni gñis daṅ gsum po mthoṅ |

61b *sñam* : *mñam* P(A)
63c *gis* NP(DC)(B) : *ni* NPDC(A)

|61|

Since [Bodhisattvas] accomplish [their] vast (*udāra*) missions (*kriyā*)

they never mind the longanimity of life (*bhava*);

Thanks to the strength (*balāt*) [stemming from their ballast] of Merit (*puṇya*) and Gnosis (*jñāna*)

[they] are unaffected by [mundane] corporeal and mental (*kāyacetaḥ*) suffering (*duḥkha*).

|62|

Consequently, [one] should in no possible way (*sarvathā*, *sarvākāra*)

deride (**nindet*) a Bodhisattva.

[Having] eliminated (*kṣaya*, *kṣīṇa*) [all] the passions pertaining to the triple world (**traidhātukapatitakleśa*)

[this candidate] certainly has become a [fit] recipient for Enlightenment (*bodhibhājanabhūtatā*).

|63|

When [they] recognize that [ultimately] the [five] aggregates (*skandha*),

the [eighteen] elements (*dhātu*) and [twelve] sense-fields (*āyatana*) are equal (*sama*) to reflections (*pratibimba*),

[then] Śrāvakas and Pratyekabuddhas have envisaged

the Second and Third [kind of] Emptiness (*śūnyatā*).

|64|

| rnam pa kun mkhyen ye śes ni |
| rdzogs saṅs rgyas kyi yin par bśad |
| rgyal bas lam gyi rnam par śes |
| byaṅ chub sems dpa' yin par gsuṅs |

|65|

| rab tu dga' ba thob pa na |
| kun sbyor gsum po legs zad pas |
| byaṅ chub sems dpa' 'phags 'gyur źiṅ |
| rdzogs saṅs rigs las byuṅ ba yin |

|66|

| sa ni goṅ ma goṅ ma la |
| byaṅ chub sems dpa'i yon tan daṅ |
| ñes zad gaṅ yin sa bcu pa'i |
| mdo ñid las ni śes par bya |

64a *rnam pa kun mkhyen* : *rnam kun mkhyen ñid* NP(DC *sarvākārajñatā*

64c *bas* : *ba'i* N(B), *par* : *pa* DC(A)

|64|

The Omni-modal Gnosis (**sarvākārajñajñāna*)
is said to belong to the Perfect Buddha ([*samyak*]*saṃbuddha*);
The Knowledge of the modes of the Path of the Victor (*jinamārgākārajña-*)
is explained to belong to the Bodhisattva.

|65|

When [a Mahāyāna-candidate] has attained the 'Very Joyous' (*pramuditā*) [stage (*bhūmi*)]
and having successfully eliminated (**sukṣīṇa*) the three fetters (*saṃyojanatraya*)
[he] secures the noble [status of a] Bodhisattva,
[thus] becoming the descendant of the family (*kula*) of the Perfect Buddha ([*samyak*]*saṃbuddha*).

|66|

[Details about the sundry] virtues (*guṇa*) of a Bodhisattva
and [how they] have destroyed vices (*doṣakṣaya*)
in each of the consequtively higher stages (**uttarottaraṃ bhūmim*)
may be known from the very *Daśabhūmika-sūtra* itself.

|67|

| yon tan dam pa re re źiṅ |
| mtha' yas de ni mkha' daṅ mñam |
| byaṅ chub la sems rtag phyag 'tshal |
| (D 253b) blo ldan byaṅ chub la skyabs mchi |

|68|

| (C 264b) theg chen tshul la brten nas ni |
| skyabs gsum rnam par phye ba las |
| bsod nams gaṅ des 'jig rten rnams |
| dkon mchog gsum la gźol bar śog |

| gsum la skyabs su 'gro ba bdun cu pa |
| slob dpon zla ba grags pa'i źal sṅa nas mdzad pa rdzogs ||

67b *mtha'* : *bsam* N(B); 67c *la sems rtag* : *sems rtag la* NP(DC)(B);
68a *tshul* : *chul* P(A); 68c *'jig rten* : *skye bo* NP(DC)(B)
68d *gźol bar śog* NP(DC)(B) : *mchog gźol śog* NPDC(A)

|67|

A wise (*dhīmat*) [Bodhisattva] seeks refuge
[aiming] at Enlightenment (*bodhi*)

[by] perpetually revering his mental
[resolution] for Enlightenment
(*bodhicitta*),

[of which] each separate superior virtue
(**paramaguṇa*)

[in total number] is endless (*ananta*)
like space (*ākāśavat*).

|68|

May mankind (*jagat*) apply [its] highest
devotion (**parāyaṇaṃ bhūyāt*)
towards the Three Jewels

perforce (*tena*) of the merit (*yat puṇyaṃ*)
[secured by me]

qua [this][analytic] discussion (*vivecanāt*)
of the Triple Refuge (*triśaraṇa*)

based upon the principle (*naya*) of
Mahāyāna!

The Septuagint on the Three Refuges [hereby] ends, indited by ācarya Candrakīrti.

Notes

|1| *Upāsaka:* lay-devotee, *vide* AKBhā 214-18 *ad* IV 30-1 (LVP tr. tome 4 p. 69ff.), *Abhisamayālaṃkārālokā* by Haribhadra (ed. Wogihara) p. 331, Lamotte, É: *Histoire du bouddhisme indien,* Louvain 1967, pp. 71-92, La Vallée Poussin, L. de: *Les fidèles laics ou Upāsaka,* Ac. de Belgique, Bulletin, 1925, pp. 15-34. *Saraṇa,* cf. AKBhā *ad* IV 32: *kaḥ punaḥ śaraṇārthaḥ ? trāṇārthaḥ śaraṇārthaḥ, tadāśrayeṇa sarvaduḥkhātyantanirmokṣāt* *Śaraṇatraya = ratnatraya, vide* AKBhā *ibid.* *Aṣṭasaṃvara* of an *upāsaka, v.* AKBhā 205-6 *ad* IV 14-15, these eight obligations = *aṣṭāṅgaśīla* i.e. the eight-membered morality, AK IV 29, Nāgārjuna's *Suhṛllekha* v. 10-11.

|2| The stanzas 2-6 evidently provide a paronomastic example (*yamaka, śleṣa*) or *double entendre* as regards the etymological implications of the word *buddha*. The parallel semantics of *budh-* into a concrete (wake up - unfold) and an abstract (enlighten - blossom) connotation may also be compared with its counterverb *svap-* (sleep - close), cf. also Simonsson, N: *Indotibetische Studien,* Uppsala 1957, p. 265-6. *Traikālya = saṃsāra v.* Nāgārjuna's RĀ I 36; On the concept *tryadhvavimukti,* cf. DBhS I, Q. Here *jñeya = jñeyāvaraṇa,* cf. also DBhS X, A: *bodhisattva....apramāṇajñeyavicāritayā buddhyā.*

|3| For *anavarāgrabhava,* cf. MMK XI 1cd (+ Candrakīrti's PP 218.4f.). In Mahāyāna dogmatism we even encounter an *anavarāgraśūnyatā,* cf. PV 196 19-21, ŚS 1419.11-14 and MABhā 313.15ff. *ad* MA 194-95 (Tauscher tr. p. 76 and notes). 3bcd is cited in Bhavya's *Madhyamakaratnapradīpa* TT P. ed. 327b2-3.

|4| On *ṅes 'byuṅ*, **nairyāṇika*: factors conducive to emancipation, MABhā 318.13ff. *ad* VI 208; AK *ad* VII 13.

|5| Cf. Lamotte, *Traité* 126-144.

|6| *Traité*, *ibid*. Cf. also *Acintyastava* 41: *tat tattvaṃ paramārtho 'pi tathatā dravyaṃ iṣyate | bhūtaṃ tad avisaṃvadi tadbhodhād buddha ucyate* || (ed. Lindtner, *Nagarjuniana* p. 154).

|7| The stanzas 7-10 describe Buddha's *kāyadvaya*, here reflecting the key-stanzas of RĀ III 12-13 in particular. For the *lakṣaṇa* and *anuvyañjana*, cf. *Mahāvyutpatti* § XVII 235-267 and XVIII 268-349, RĀ II 77-100. Buddha's *kāyadvaya*, cf. *infra* note 23-24.

|8| For *puṇyasaṃbhāra*, cf. MABhā 62.5-64.4 *ad* III 12 e.g.: *de la bsod nams kyi tshogs ni pha rol tu phyin pa gsum po de dag ñid yin* (i.e. *dāna-*° *śīla-*° and *kṣāntipāramitā*) *la*... || *de la bsod nams kyi tshogs gaṅ yin pa de ni rdzogs pa'i saṅs rgyas bcom ldan 'das kyi gzugs kyi sku bsod nams brgya'i mtshan ñid can rmad du byuṅ źiṅ bsam gyis mi khyab pa'i gzugs sna tshogs daṅ ldan pa'i rgyu yin no* || Cf. also 359.2ff.

|9| Allusion to *saṃbhogakāya*. A wordplay between *saṃbhoga/saṃbodha*. This stanza is cited in Bu-ston's famous *chos 'byuṅ* (ed. ŚPS, tr. Obermiller I, p. 130). For *jinaputra* = *bodhisattva* *vide* MABhā 4.12ff. For *anuttarabodhi* cf. *infra* TŚS 22.

|10| For *jñānasaṃbhāra*, cf. MABhā 62.5-64.4, e.g. : *ye śes kyi tshogs ni bsam gtan daṅ śes rab po* (i. e. *dhyāna-*° and *prajñāpāramitā*) || *brtson 'grus ni gñis ka'i* (i.e.*puṇya-*° and *jñānasaṃbhāra*) *rgyu yin no źes bya bar rnam par bźag go* | For *dharmakāya* MABhā *ibid.* *chos kyi bdag ñid can gyi sku skye ba med pa'i mtshan ñid can gyi rgyu ni ye śes kyi tshogs yin no* | Cf. also 361.9ff. For the two predicates of *dharmakāya*, i.e. *niṣprapañcajñāna* and *jñeyānutpadaja-* cf. MMK XVIII and XXV 24 + PP 538ff.

|11| The *aṣṭādaśāveṇika(buddha)dharmāḥ*, *catvāri vaiśāradyāni* and *daśabalāni* of Tathāgata are to be pursued (*anugata*) for acquisition (*adhyālambana*) by a Bodhisattva-candidate from the 4th *bhūmi* through the 9th *bhūmi* and are to be completely attained (*samudāgama*) on the 10th *bhūmi*, cf. DBhS X.A. These *buddhaguṇāni* are discussed in detail in *Traité* 1505-1707, and MABhā 321.5-337.3 VI 210-213 (tr. Tauscher p. 82 ff.) 11b: *khyad par 'phags pa*, **viśiṣṭa* corrupt for *vaiśāradya* ?

|12| The stanzas 12-13 are identical with MMK XV 1-2 [*sic*]. For *hetupratyaya*, cf. MMK I, *Yuktiṣaṣṭikā* 19; *kṛtaka* = *saṃskṛta*, *kṛtrima*. Nāgārjuna's *Acintyastava* 6: *hetupratyayasaṃbhūtā yathaite kṛtakāḥ smṛtāḥ* | *tadvat pratyayaṃ viśvaṃ tvayoktaṃ nātha sāṃvṛtam* ||

|13| Cf. *Acintyastava* 44: *hetupratyayasaṃbhūtā paratantrā ca saṃvṛtiḥ* | *paratantra iti proktaḥ paramārthas tv akṛtrimaḥ* || Thus *akṛtrima* is glossed with *svabhāva*, *prakṛti*, *tattva*, *dravya* and *vastu* *ibid.* 45, in fact all *paryāyāḥ* of

paramārtha. On *svabhāva vide* esp. MMK XV, MABhā *ad* VI 218-222.

|14| Cf. especially *Acintyastava* 7: *asty etat kṛtakaṃ sarvaṃ yat kiṃcid bālalapanam | riktamuṣṭipratīkaśaṃ ayathārthaprakaśitam ||*, *ibid.* 15: *svata eva hi yo nāsti bhāvaḥ sarvo 'sti kas tadā | para iti ucyate yo 'yaṃ na vinā svasvabhāvataḥ ||* *sarva* and *viśva* are discussed in *Nagarjuniana* p. 143 n. 7. For the instantaneous attainment of omniscience cf. MABhā 356.3-6:*der* (i.e. *Akaniṣṭha*, cf. TŚS 22) *mṅon par rdzogs par saṅs rgyas pa na bcom ldan 'das kyis skad cig skad cig kho na la thams cad mkhyen pa ye śes brñes so źes bya ba*, cf. also TŚS 64 *infra*.

|15| Cf. *Śūnyatāsaptati* vv. 58-68 for the causal relationship between *viparyasa* - *vikalpa* - *kleśa* i.e. the cyclic interplay of which represents the true *saṃsārahetu* (ed. *Nagarjuniana*, p. 61-63 + notes), especially v. 64: | *rgyu rkyen las skyes dṅos po rnams || yaṅ dag ñid du rtog pa gaṅ || de ni ston pas ma rig gsuṅs || de las yan lag bcu gñis 'byuṅ |*, *Yuktiṣaṣtikā* 3: | *ji ltar byis pas rnam brtags bźin || dṅos po gal te bden gyur na || de dṅos med pas rnam thar du || gaṅ gis mi 'dod rgyu ci źig |*, *ibid.* 57: | *log pa'i śes pas mṅon gduṅ ba'i || ñon moṅs skyon rnams gaṅ yin te || dṅos daṅ dṅos med rnam rtog pa || don śes 'gyur la mi 'byuṅ no |*

|16| For *akliṣṭāvidyā* cf. *infra* TŚS 46-7 and notes. The omnimodal insight cf. TŚS 64. For the term *bodhidvaya* cf. TŚS 45: *sopadhiśeṣa-°* and *nirupadhiśeṣanirvāṇa*; the *bodhi* of Śrāvakas and

Pratyekabuddhas are maintained to be inferior to the Mahāyāna *anuttara(saṃ)bodhi*. For *bodhi* = *nirvāṇa* = *asaṃskṛta* = *abhāva* (~ **avastu*) cf. MABhā *ad* VI 218-222, however cf. also *Śūnyatā-saptati* 25, and RĀ I 42.

|17| For *ime bhāvāḥ* = *ime dharmāḥ*, *sarve dharmāḥ* or *sarvam asti*. In Mahāyāna treatises generally indicating the *skandha*, *āyatana* and *dhātu*, cf. also note 14 *supra*. Candrakīrti defines *bhāva* in the following way, MA *ad* VI 218ff., e.g. VI 219: | *dṅos po'i sgra ni mdor bsdus na* || *phuṅ po lṅa rnams brjod pa yin* || *de rnams de yis stoṅ ñid gaṅ* || *de dṅos stoṅ pa ñid du bśad* | i.e. *dṅos po śes bya ba ni phuṅ po lṅa'o* | As such these *pañca skandhāḥ* are according to MMK XXVI 8 glossed with *bhava* or mundane existence in general. For **jñeyānutpanna* = *jñeyānupa-labha vide* cf. PP 538ff. *ad* MMK XXV 24, *Yukti-ṣaṣṭikā* v. 1 and *Acintyastava* vv. 37-9. This is precisely the definition of *advayajñāna*, the core of Mādhyamika epistemology: the objectless cognition, cf. e.g. PP 556, Nāgārjuna's *Nir-aupamyastava* vv. 3-4. Whereas TŚS 15-16 express the *hīnabodhi* of Śrāvakas and Pratyeka-buddhas TŚS 17 actually indicates the *non-plus-ultra* enlightenment (*anuttara(samyak)saṃ-bodhi*) of Mahāyāna. For further reference cf. e.g. previous note, *Bodhicittavivaraṇa* v. 83, ed. in *Nagarjuniana* p. 208-9.

|18| Cf. MMK 24: *sarvopalambhopaśamaḥ prapañcopa-śamaḥ śivaḥ* | *na kva cit kasya cit kaś cid dharmo buddhena deśitaḥ* || Cf. also MMK XVIII 7-10 and PP, *Niraupamyastava* 3: *na boddhā na ca*

boddhavyam astīha paramārthataḥ | *aho paramadurbodhāṃ dharmatāṃ buddhavān asi* ||

|19| *Cintāmaṇi* or *cintāratna*, stock metonym (*rūpaka*) for *bodhicitta*. The fabulous gem supposedly believed to yield all *desiderata*. Cf. the employment of *cintāmaṇi* and *kalpavṛkṣa* in relation to *dharmakāya*, MABhā *ad* X 9 (362.9ff). As expressed by Candrakīrti *dharmakāya*, though beyond the scope of rationalization (*rnam par mi rtog pa* (*ñid*)), yet is the very cause which secures (all) wishes *ad libitum* (*ji ltar mṅon par 'dod pa'i don 'grub pa'i rgyu ñid*, **yathābhilaṣārthasiddhahetutva*), the very qualifications designating *cintāmaṇi*. Cf. here also Śāntadeva's *Bodhi(sattva)caryāvatāra* IX 35: *cintāmaṇikalpatatur yathecchāparipūraṇah* | *vineyapraṇidhānabhyaṃ jinabimbaṃ tathekṣyate* ||

|20| *Jagat* = *loka*, *vyavahāra*, cf. e.g. MMK XXIV 8-10, *Śūnyatāsaptati* 69. As to *bodhicitta*, the key term in Mahāyāna which together with the terms *karuṇā* and *advayabuddhi* (°-*jñāna*), constitute the *hetu* of a *jinaputra*, *bodhisattva*, cf. MABhā 6.8 ff., and also RĀ II 75 and e.g. *Bodhicittavivaraṇa* vv. 106-112.

|21| Compare RĀ IV 84: *kham ivācintyapuṇyatvād* (i.e. *guṇatvād ex coniect. T*) *ukto 'cintyaguṇo jinaḥ* | *mahāyāne yato buddhamāhātmyaṃ kṣayatāṃ idam* ||

|22| As to *Akaniṣṭha* cf. *Laṅka* (ed. Nanjio)p. 269.4: *akaniṣṭhabhavane divye sarvapāpavivarjite tatra budhyanti saṃbuddhā nirmitas tv iha budhyate* |.

and 361.5 (v. 774): *kāmadhātau tathā 'rupye tv iha buddho vibudhyate | rūpadhatv akaniṣṭheṣu vītarageṣu budhyate ||* Cf. also MABhā 356.3-6 cited *supra* note 14, where the *sarvākārajñatā-jñāna* is attained instantaneously. This omni-modal gnosis is in fact characterized by being immanent (*pratyakṣalakṣaṇa*) *vide* MA VI 214 (cf. Tauscher tr. p. 99). Cf. also Atiśa's *Satya-dvayāvatāra* (ed. Lindtner, *JIP* 9, p.191 and 195) v. 24.

|23| As indicated in *Laṅka* Buddha attains enlighten-ment in *Akaniṣṭha* having assumed a *rūpakāya* (∿ *saṃbhogakāya*). In his transformed (*nirmita, nir-māṇa*) garb, however, he displays his *saṃbodhi* in this *loka* solely for the sake of *vaineyas*. De-tails about *rūpa-°* and *dharmakāya* are presented MABhā 359.1ff. On *rtog pa mi mṅa' ba, *nirvi-kalpaka*) cf. MABhā 367.17-369.1.

|24| As to *trikāya* or *kāyatraya*, a relatively late amplification of *kāyadvaya* cf. e.g. the *Kāya-trayastotra*, perhaps spuriously ascribed to Nā-gārjuna (cf. *Nagarjuniana*, p. 16 n. 35 for ref.)

|25| Cf. MMK XIII 3-6; On *svabhāva* (°-*rūpa*)*grahaṇāt*, the definition of *dharma*, cf. PP 457.1: *sva-lakṣaṇān....dharmāḥ*. For the ultimate inadmissi-bility of *svabhāva*, cf. e.g. MMK XV and XXIV 16 -38.

|26| On the *trilakṣaṇa* of *saṃskṛta: utpāda, sthiti* and *bhaṅga* cf. MMK VII. Again, a shift in the *satya*-level is implied in the argumentation. For the ultimate delusiveness of the world, cf. MMK XIII. On the last hemistich, cf. the citation of

Dhyāyitamuṣṭisūtra in PP 516.5ff. especially 517.16-518.1: *yena mañjuśrīr evaṃ catvāri ārya-satyāni dṛṣṭāni, sa na kalpayati na vikalpayati - ime dharmāḥ kuśalāḥ, ime dharmāḥ akuśalāḥ, ime dharmāḥ prahātavyāḥ, ime dharmaḥ sākṣāt-kartavyāḥ, duḥkhaṃ parijñātavyam, samudayaḥ prahātavyaḥ, nirodhaḥ sākṣātkartavyaḥ, margo bhāvayitavyaḥ iti | tat kasya hetoḥ ? tathā hi sa taṃ dharmaṃ na samanupaśyati nopalabhate yaḥ parikalpyeta | bālapṛthagjānās tv etān dharmān kalpayanto rajyanti ca dviṣyanti ca muhyanti ca | sa na kaṃcid dharmam āyūhati nirvyūhati | tasyaivam na āyūhato 'niryūhatas traidhātuke cittaṃ na sajjāti | ajataṃ sarvatraidhātukaṃ samanupaśyati mayopamaṃ svapnopamaṃ prati-śrutkopamam* || and from *Āryavajramaṇḍādhāraṇī :* (*ibid.* 50.6-53.2, esp. 52.12-53.2) *vitathā ime sarvadharmāḥ | asanta ime sarvadharmāḥ | vi-ṭhapitā ime sarvadharmāḥ | māyopamā ime sarva-dharmāḥ | svapnopamā ime sarvadharmāḥ | nir-mitopamā ime sarvadharmāḥ | udakacandropamā ime sarvadharmāḥ | iti vistaraḥ* |

|27| Cf. e.g. RĀ I 66ff. and MMK XIII 3-6 for a critique of the position of Hīnayāna, quite probably Sarvāstivāda. As to *dharmajñāna,* knowledge of Dharma: it hardly tallies with the definition in AK VI 26 and VII 2, a key term in the soteriological course (*mārga*) of the Sarvāstivāda, cf. the resume of the *mārga* in PP 478.4ff. (tr. May p. 210ff. + notes). Nor does it appear to tally with the definition in another of Candrakīrti's expositions, the *Pañca-skandhaprakaraṇa* § 38.1. The relation between *dharmajñāna* and *dharmajñānakṣānti* is discussed

in AK VI 28, 49 and VII 1. Cf. also PP 377.11-378.1: *etaddharmatattvāmṛtapratipannānāṃ śrāvakāṇām śrutacintābhāvanākramāt pravartamānānāṃ śīlasamādhiprajñātmakaskandhatrayāmṛtarasasya upayogān (lege °-bhogān) niyatam eva jarāmaraṇakṣayasvabhāvanirvāṇādhigamo bhavati* |

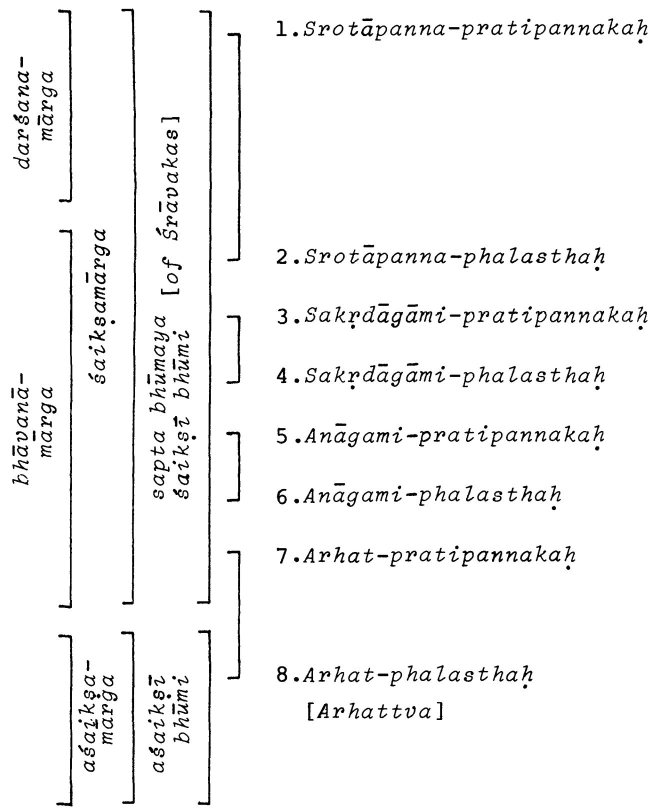
|28| The Mādhymika position. The enumeration of synonyms of *paramārtha* is e.g. found in *Acintyastava* vv. 37-44, *q.v.* for details. Cf. also the citation from *Ratnakūṭasūtra* in PP 47.1-50.3.

|29| For a convenient aperçu of the soteriological path of Hīnayāna, cf. AK VI and PP 478ff. From the very moment the candidate (i.e. a streamwinner, *śrotāpannaḥ*) enters the *darśanamārga, dṛṣṭi-°* he commences to envisage the nature of the Four Noble Truths. *Saṃtāna*, i.e. continuum or stream of consciousness is *grosso modo* tantamount to lineage (*gotra, vaṃśa* or *kula*).

|30| The Vaibhāṣikas recognize a variety of *mārgas* in their conception of man's progress and development, whether it is conceived, relative to ontology, as a *laukikamārga* or a *lokottaramārga*, whether it is conceived, relative to progress, as a *darśanamārga* or *bhāvanāmārga* - and these again may be conceived, relative to ethics, as a *prahāṇamārga*. These distinct and supplementary paths may in turn be subsumed, relative to soteriology, under *śaikṣamārga* (the first seven *bhūmis*) and *aśaikṣamārga* (the eighth *bhūmi* (Arhatship)). Besides we encounter

prayoga-°, *ānantarya-*°, *vimukti-*° and *viśeṣa-mārga* (cf. AK VI *passim*). The acquisition or comprehension (*abhisamaya*) of the *catvāri ārya-satyāni* comprises sixteen (*ṣoḍaśa*) moments (*kṣaṇa*) applied to the sixteen aspects (*ākāra*) of the Four Truths, each *āryasatya* being four-fold. As to the (four sorts of) *avetyaprāsada* cf. AK VI 73b-74 + com. and PP 487.5-9 (May tr. p. 219 note 744). *Saṃvṛtitaḥ*, the Four Truths and the overall Hīnayāna conception of *mārga* are not repudiated by Mādhyamika, though the Mahāyāna course naturally is preferred (cf. e. g. RĀ V 40ff.), *paramārthataḥ*, nevertheless the soteriological foundation and process are rendered unreal due to the inadmissibility of *svabhāva*, cf. MMK XXIII 24, XVIV. For the relation between *āryasatyāni* and the *satyadvaya*, where the first, second and the fourth appertain to *saṃvṛtisatya* whereas the third adheres to *paramārthasatya*, cf. MABhā 70.1ff. and esp. 71.3-5: | *de la sdug bsṅal daṅ kun 'byuṅ daṅ lam gyi bden pa ni kun rdzob kyi bden pa'i khoṅs su gtogs so* || *'gog pa'i bden pa ni don dam pa'i bden pa'i raṅ gi ṅo bo'o* |
The traditional classification of *aṣṭāv ārya-pudgalāḥ* or (*mahā*)*puruśapudgalāḥ* consists of four pairs (*yuga*) each made up by a candidate (*pratipannakaḥ*) and a fruit-resident (*phala-sthaḥ*), cf. e.g. PP 486.7-8: ......*ete catvāraḥ pratipannakāḥ pudgalāḥ catvāraś ca phalasthāḥ ity ete 'ṣṭau mahapuruśapudgalā*[*ḥ saṃgho* om. *skt.*] *bhavanti* | *paramadakṣiṇārhā uktā bhaga-vatā* | and *āgama ibid.* 487.3-4: *pratipannakāś catvāraś catvāraś ca phalasthitāḥ* | *eṣa saṃgho dakṣiṇiyo vidyācaraṇasampadā* || *iti*.

This classification may graphically be reproduced accordingly:



For *abhedyasaṃgha*, cf. AKBhā 216.17-19 *ad* AK IV 32: *yaḥ saṃghaṃ śaraṇaṃ gacchati, śaikṣāśaikṣān asau saṃghakarakān dharmān gacchati; yeṣāṃ lābhenāṣṭau pudgalāḥ saṃghībhavanti, abhedyatvāt*. For the last hemistich cf. also *Pañcaskandhaprakaraṇa* p. 134.9.

|31| Cf. the previous note and esp. the passage in AKBhā 369.5-17 *ad* AK VI 45ab: ......*kṣayajñānam utpadyate* | *vajropamasamādher anantaraṃ paścimo vimuktimārgaḥ* | *ata eva tatkṣayajñānaṃ sarvāsravakṣayaprāpti sahajatvāt prathamataḥ* | *aśaikṣo 'rhann asau tadā* | [45b] *utpanne ca punaḥ kṣayajñāne so 'rhattvapratipannakaḥ aśaikṣo bhavaty arhaṃś ca arhattvaphalaprāptaḥ* | *phalāntaraṃ prati punaḥ śikṣitavyābhavād aśaikṣaḥ* | *ata eva sa parārthakaraṇārthatvāt sarvasarāgapūjārhattvāc cārhann iti siddhaṃ bhavati* | *anye sapta pūrvoktāḥ pudgalāḥ śaikṣā iti* | *kena te śaikṣāḥ ? āsravakṣayāya nityaṃ śikṣaṇaśīlatvāc chikṣātraye* | etc. Thus *doṣa* = *āsraya* = *kleśa*. For this verse cf. also the *Pañcaskandhaprakaraṇa* p. 134.8.

|32| Cf. note 30-1 and esp. AKBhā *ad* VI 48, 59, 75-6.

|33| This verse is cited by Haribhadra in his *Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā* (ed. Wogihara) p. 8-9 and partially in *Pañcaskandhaprakaraṇa* p. 134.10. Cf. also PP 487.6-9: *ataś ca saṃgho nāsti* | *tatra adhigamadharmeṇa pratyakṣadharmatayā sarvamārair api buddhe bhagavati abhedyatvād avetyaprasādalābhena saṃghaḥ, sa na syāt* | *na cet santi te 'stau puruṣapudgalāḥ* ||

|34| Cf. note 1 and RĀ III 36.

|35| Cf. note 1. For a parallel stanza providing the *hetu* for abstaining from revering Tīrthikas cf. RĀ III 37| *mu stegs gžan la gus pa yis* || *mchod daṅ phyag kyaṅ mi bgyi ste* || *mi śes pa rnams de'i rkyen gyis* || *skyon daṅ bcas la chags gda'*|

|36| Cf. *Bodhisaṃbhāra*[*ka*] (ed. in *Nagarjuniana*) v. 135. For *sat* = *vicakṣaṇa* = *dhīmat* = *bodhisattva* cf. *ibid.* p. 105. For **duṣkṛtapakṣasthitatvāt*, cf. the elucidative passage in AKBhā 211.8-11 *ad* AK IV 24cd: *ko 'yaṃ asaṃvaro nāma ? asaṃvaro duścaritaṃ dauḥśīlaṃ karma tatpathaḥ* || [24cd].....| *sadbhiḥ kutsitatvād aniṣṭaphalatvād duścaritam* | Thus this misconduct (*duścarita, duṣkṛta*), being a kind of *asaṃvara*, is reprehensible by the wise persons, or, in the phrasing of Candrakīrti, considered to be an object of scorn (**hāsyaḥ* [*as-*], *gźad gad* *m.c.* for *gźad gad du bya ba*[*r 'os pa*] cf. also MABhā 36.6, 106.15-6 and PP 220.14).

|37| Cf. note 30 and esp. AKBhā *ad* II 40bc defining *pṛthagjana*: *margasyāpräptir iṣyate* | *pṛthagjanatvam* [40bc] '*pṛthagjanatvaṃ katamat ? āryadharmāṇām alabhaḥ' iti śāstrapāṭhaḥ* | etc. cf. also I 40, 41a, II 9b-d, III 41cd. Inasmuch as the *Āryāḥ* are respectively *śaikṣa* (= Śrāvaka) and *aśaikṣa* (= Arhat), a *pṛthagjana* is defined as *naśaikṣāśaikṣa* (cf. e.g. AKBhā *ad* VI 45b) residing on a *naivaśaikṣānāśaikṣī bhūmi*.

|38| The usage of a metaphorical (*upādāya*) designation (*prajñapti*), a key term in Mādhyamika, is in fact the only affirmative means capable of representing a conventional object cf.e.g. MMK XXII 11, XXIV 18 and May p. 161 n.494 for ref. Recently dealt with in detail by Williams, P.M. in *JIP* VIII pp. 1-46. It is especially employed in order to describe the *pudgalanairātmya* (cf. next note) illustrated by the *dṛṣṭānta* of a cart (*ratha*) and its formative constituents (*aṅga*) cf. MABhā 271.15-279.1 *ad* VI 151-9, PP

346.2, 350.14.

|39| Cf. the previous note and the detailed exposition in MABhā 233.13-301.8 *ad* VI 120-178 (cf. tr. Tauscher). *Sattva* = *ātman*.

|40| For *mokṣabhāga* opp. to *saṃsārabhāga* quite probably, cf. AKBhā *ad* IV 125cd.

|41| Pratyekabuddha, cf. AKBhā 183.6-22 *ad* III 94-cd: 2 types (*dvividhā*) *vargacārin* and *khaḍgaviṣanakalpa*. Pratyekabuddhas, being denoted mediocre Buddhas, are *hīna* to the *anuttarasamyaksaṃbuddhas*, inasmuch as they lack *puṇya*-° and *jñānasaṃbhāra*, *mahākaruṇā* and *sarvākārajñatā* as stated MABhā 4.1-10.

|42| Cf. previous note. For *mahākaruṇā*, cf. AKBhā *ad* VII 33, *Traité* III pp. 1705-17. As to the (Śrāvakas and) Pratyekabuddhas being bred from the Lord of the Saints (*munīndra*) and his *ipsissima verba* (**jina(pra)vacanaja*-) cf. MABhā *ad* I 1ab, I 8ab and VI 225cd.

|43| Cf. e.g. RĀ IV 84 note 21 *supra*, and MABhā 350.18ff. A *bhājanatva* for *anuttarasaṃyaksaṃbodhi* of Mahāyāna. However, cf. also *Bodhisaṃbhāra*[*ka*] v. 13.

|44| Cf. e.g. RĀ IV 67-98 and esp. v. 70 echoes the same idea: *yat svārthanirapekṣatvāt parārthaikarasapriyam | guṇākaraṃ mahāyānaṃ taddveṣī tena dahyate ||*

|45| TŚS 45-47 are cited by Haribhadra in his *Abhi-*

samayālaṃkārālokā Prajñāpāramitāvyākhyā (ed. Wogihara) p. 134, cf. also the discussion in Ruegg, *La Théorie du Tathāgatagarbha et du Gotra*, Publ. de]'École. Fran. d'Extr.-Orient - vol. LXX pp. 194-211, in which these citations erringly are maintained to hail from *Bodhicittavivaraṇa* (cf. *infra*), at least according to parts of Tibetan philosophical writings. Haribhadra's elucidative exposition in his *Ālokā* is worth quoting: *AAA* 2.1 (p. 133) *Mahāśrāvakas tu sopadhinirupadhisaṃjñakaṃ bodhidvayaṃ labdhvā bhavād urukaruṇāprajñāvaikalyenottrastamānasāḥ pūrvāvedhākṣiptāyuḥsaṃskārapariksayān nirvāṇasaṃbhave 'pi pradīpanirvāṇaprakhyanirvāṇasaṃjñino vyativṛttatraidhātukajanmānaś cyuticittānantaraṃ pariśuddheṣu buddhaksetreṣu anāsrave dhātau samāhitā eva padmapuṭeṣu jāyante | tatas te 'mitābhādisaṃbuddhabhāskarakarair akliṣṭamohanaye prabodhitā bodhicittam utpādya muktyavasthāyāṃ narakādicārikāṃ iva gatiṃ gacchantaḥ krameṇa bodhisaṃbhāraṃ saṃbhṛtya lokaguravo bhavantīti āgamān niścitam iti* | For *bodhidvaya* cf. note 16 *supra* and for *āyuḥ* = *āyuḥsaṃskāra*, a *dharma* (= *jīvitendra*) of the *cittaviprayukta* type, cf. AKBhā *ad* II 43a.

|46| Cf. previous note. *Anāsrava-dhātu* cf. Ruegg, *idem*. p. 181 sq., and p. 194 n.3 for the *Laṅka*-quotation, which might have influenced Candrakīrti.

|47| Cf. note 45. For *akliṣṭajñāna* or °-*āvidyā*, °-*moha*, cf. Ruegg, *idem*. p. 182 sq. and LVP in *Siddha* p. 567 sq. The reading of Haribhadra in

the first hemistich of *prabodhitāḥ* (which, incidentally, would demand a Tibetan rendition into **sad gyur*) might probably be a *lectio facilior* procured due to haplography (i.e. the adjacent *buddha*). In the light of the Tibetan *bskul bas* the conjecture *pracoditāḥ* seems warranted, especially when compared with Nāgārjuna's *Bodhicittavivaraṇa* vv. 95-6 expressing a similar idea: | *ji srid saṅs rgyas kyis ma bskul* || *de srid ye śes lus dṅos can* | | *tiṅ 'dzin myos pas rgyal gyur ba* || *ñan thos de dag gnas par 'gyur* || *bskul na sna tshogs gzugs kyis ni* || *sems can don la chags gyur ciṅ* || *bsod nams ye śes tshogs bsags nas* || *saṅs rgyas byaṅ chub thob par 'gyur* | This passage might have been the source of inspiration together with *Laṅka* etc. for Candrakīrti. Evidently it accounts partially for the confusion prevailing in the Tibetan commentatorial literature, cf. n. 45.

|48| Bodhisattvas, bred in the family (*kula, gotra, vaṃśa*) of Tathāgata - the *Dharmarāja* endowed with the *rājalakṣaṇas*, perpetually revere and honour the Perfect Buddhas. Though not directly echoing this picture the following passage from DBhS (also cited MABhā 19.2 - 17) may be quoted, 7.J 17-21: *tad yathāpi nāma bhavanto jinaputrā rājakulaprasūto rājaputro rājalakṣaṇasamanvāgato jātamātra eva sarvāmātyagaṇam abhibhavati rājādhipatyena na punaḥ svabuddhivicāreṇa* | *yadā punaḥ sa saṃvṛddho bhavati tadā svabuddhibalādhānataḥ sarvāmātyakriyāsamatikrānto bhavati* |

|49| Analogously, the Śrāvakas and Pratyekabuddhas,

who are surpassed (*atikrānta*) by the Bodhisattvas, themselves bred from the Perfect Buddhas (cf. MABhā 16.1 ff. RĀ V 41), should consequently pay the Bodhisattvas due respect from the seventh stage (*duraṅgamā bhūmi*) and henceforth, cf. DBhS 7.J 21-5: *evam eva bho jinaputrā bodhisa[t]tvaḥ saha cittotpādena sarvaśrāvakapratyekabuddhān abhibhavaty adhyāśayamāhātmyena na punaḥ svabuddhivicareṇa | asyāṃ tu saptamyāṃ bodhisa[t]tvabhūmau sthito bodhisa[t]tvaḥ svaviṣayajñānaviśeṣamāhātmyāvasthitatvāt sarvaśrāvakapratyekabuddhakriyāṃ atikrānto bhavati* ||

|50| Highly tentative translation.

|51| *Śāri[putra]āgama:* ? *Dharmaskandha[pādaśāstra]* - one of the six feet (*ṣaṭpāda*) constituting the Abhidharma of the Sarvāstivāda, cf. Lamotte, *Histoire*, p. 203 sqq. and LVP's introduction to his *Kośa*-translation pp. XXVIII-XLI and LX-LXII; On *Śāriputra* in general cf. Migot, A.: *Un grande disciple du Buddha, Śāriputra, BEFEO* XLVI, 1954 pp. 405-554.

|52| This stanza echoes RĀ V 40: *yathā śrāvakayāne 'ṣṭāv uktāḥ śrāvakabhūmayaḥ | mahāyāne daśa tathā bodhisattvasya bhūmayaḥ* || For the *aṣṭāu bhūmayaḥ* of the *āryapudgalas* cf. *supra* and e.g. *Saṃyutta* V p. 202. The *daśabhūmayaḥ* of a Bodhisattva *vide*, above all, Har Dayal: *The Bodhisattva doctrine in Buddhist Sanskrit Literature*, London 1932 *passim*, *Traité* pp. 2372-2445, *Śūraṃgamasamādhisūtra* (tr. Lamotte, Bruxelles 1965) pp. 155-58, RĀ V 41-61. For their mutual relationship cf. *Śūraṃgamasamādhisūtra* pp. 246-

51. For *kṣayajñāna* of an Arhat, cf. AK *ad* II 44b, VI 44-5, 56-60. *Saṃbuddhajñāna* is to be glossed with *sarvākārajñajñāna v. supra* n. 22 and *infra* n. 64, cf. also MABhā 13.6-12 and 341.9-342.10 *ad* VI 224-5.

|53| Cf. previous note.

|54| Cf. note 30-2.

|55| *Vaipulya* is one of the *aṅga* of *buddhavacana* or *dharmapravacana* constituting the formal criteria of *āgama*. In the Pāli tradition a nine-membered (*aṅgavasena navavidham*) classification is found, whereas a later tradition counts a so-called twelve-membered (*dvādaśa*) division, cf. Lamotte, *Histoire* pp. 160-2. *Vaipulya-piṭaka* in general refers to the grand and extensive Mahāyāna-sūtras.

|56| For *tripiṭaka*, cf. Lamotte, *ibid.* pp. 163-210. For *niyata* (∿ *niyāma, niyama*) cf. AK VI *ad* 26 (LVP tr. tome IV p. 180) a determination distinctly characterizing a Bodhisattva from the candidates of the lesser vehicles, cf. Lamotte *ibid.* p. 693, RĀ IV 66, V 80.

|57| For *Aparaśailas* and *Pūrvaśailas* cf. Lamotte, *ibid.* pp. 316, 575-606 and *Encyclopaedia of Buddhism*, q.v.

|58| For *bodhisattva-piṭaka* cf. Lamotte, tr. *Vimalakīrtinirdeśa(sūtra)* p. 378 n. 18. For *vidyādhara* 'Upholder of (a magical) science' i.e. magical spells etc., cf. also MMK XXIV 11 and

Bodhi(sattva)caryāvatāra V 16. On *vidyādhara-piṭaka*, cf. LVP in *JRAS*, 1895, pp. 433-6.

|59| Tentative translation, however compare RĀ IV 91: *adhiṣṭhānāni noktāni bodhisattvasya bodhaye | buddhair anyat pramāṇaṃ ca ko 'sminn arthe jinādhikaḥ ||*

|60| Cf. RĀ III 17-21.

|61| Cf. RĀ III 21-27, esp. 21-22: | *bsod nams mtha' yas źes bya daṅ || ye śes mtha' yas źes bya des || lus daṅ sems kyi sdug bsṅal dag || myur ba ñid du sel bar byed || sdig pas ṅan 'gror lus gyi ni || sdug bsṅal bkres skom la sogs 'byuṅ | | des sdig ma byas bsod nams kyis || srid pa gźan na de med do* | and 25-26: | *sdug bsṅal ba la yun thuṅ yaṅ || bzod dka' yun riṅ smos ci dgos || sdug bsṅal med ciṅ bde ba la || mtha' yas dus kyaṅ ji źig gnod || de la lus kyi sdug bsṅal med || yid kyi sdug bsṅal ga la yod || de ni sñiṅ rjes 'jig rten sdug || de ñid kyis ni yun riṅ gnas* |

|62| Candrakīrti is here evidently influenced by RĀ IV 67-100.

|63| Cf. *Yuktiṣaṣṭikā* vv. 33-34: *mamety aham iti proktaṃ yathā kāryavaśāj jināḥ | tathā kārya-vaśāt proktāḥ skandhāyatanadhatayaḥ || mahā-bhūtādi vijnāne proktaṃ samavarudhyate | taj-jñāne vigamaṃ yāti nanu mithyā vikalpitam ||* The Second and Third kind of *śūnyatā* ? However, on the different forms (*prabheda, rab tu dbye ba*) of *śūnyatā*, cf. MABhā 301.9-340.13 *ad* VI

179ab-223cd (tr. Tauscher p. 65ff.) and *Traité* 2028ff.

|64| The omni-modal Gnosis (*sarvākārajñajñāna*) of the Perfect Buddha or Tathāgata (cf. n. 14) is aimed at by a Bodhisattva (cf. DBhS X.A-F) and after having acquired the Knowledge of (all) the Modes of the Path (*mārgākārajñatā*), cf. Ruegg, *Theorie*, p. 189ff.

|65| Patterned upon RĀ V 41: *tāsāṃ pūrvaṃ pramuditā bodhisattvapramodanāt | saṃyojanatrayahānes tathāgatakulodbhavāt ||* Cf. also MABhā 16.12-14 On *pramuditā bhūmi*, cf. MABhā 12.13-32.11. For *saṃyojanatraya: satkāyadṛṣṭi, vicikitsā* and *śīlavrataparāmarśa*, cf. MABhā 16.11-17 and ref. PED p. 656.

|66| For a parallel cf. MABhā 17.5ff. *ad* I 7 i.e. *guṇodbhava* and *doṣakṣaya* (*ñes pa* ~ *skyon zad*) and esp. RĀ V 67, 97.

|67| Cf. e.g. RĀ IV 84 cited *supra* note 21.

|68| This stanza forms a *puṇyapariṇāmanā* similar to other closing stanzas in hymns, odes etc. cf. e.g. Nāgārjuna's *Catuḥstava*, RĀ IV 90, see also MABhā 409.9-10.

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ABBREVIATURAE

AAA	Abhisamayālaṃkārālokā - Abhisamayālaṃkārālokā Prajñāpāramitāvyākhyā (Commentary on Aṣṭasāhasrikā Prajñāpāramitā) by Haribhadra, together with the text commented on. Ed. by U. Wogihara. 2 Vol. Tokyo 1932-1935.
AK	Abhidharmakośa - *v.* Abhidharmakośabhāṣya
AK(Bhā)	Abhidharmakośa(bhāṣya) - Abhidharm-Kosha-Bhāṣya of Vasubandhu. Ed. by P. Pradhan. Tibetan Sanskrit Works Series VIII, Patna 1967.
CS	Catuḥstava by Nāgārjuna. Edition of Nepalese MS of CS with akāriṭīkā in Lindtner, Chr.: Nagarjuniana, Appendix p. 290ff. and partially ed. and tr. pp. 121-161.
DBhS	Daśabhūmikasūtra - Ed. Johannes Rahder Le Muséon, N.S. 39, Leuvain 1926.
MA	Madhyamakāvatāra - *v.* Madhyamakāvatāra(bhāṣya).
MA(Bhā)	Madhyamakāvatāra(bhāṣya) by Candrakīrti. (Traduction Tibétain). Publiée par Louis de La Vallée Poussin. Bibliotheca Buddhica IX, St. -Pétersbourg 1907-1912. Partially tr. by La Vallée Poussin, L. de: Le Muséon N.S. 8 1907 pp. 249-317, N.S. 10 1911 pp. 271-358, N.S. 11 1912 pp. 236-328 and by H. Tauscher: Wiener Studien zur Tibetologie und Buddhismuskunde, Heft 5, Wien 1981.
MMK	Mūlamadhyamakakārikā - by Nāgārjuna. Ed. by J.W. de Jong, The Adhyar Library Series 109

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PV Pañcaviṃśatisāhasrikāprajñāpāramitā - The Pañcaviṃśatisāhasrikā Prajñāpāramitā. Edited by Nalinaksha Dutt, Calcutta Oriental Series 28, London 1934.

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ŚS Śatasāhasrikāprajñāpāramitā - Çatasāhasrikā-Prajñāpāramitā. Ed. by P. Ghoṣa, Bibliotheca Indica, Calcutta 1902-1914.

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